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Church of Jesus Christ
of Latter-day Saints.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."—ROMANS 6: 16.

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HISTORY OF THE SOUTHWESTERN STATES MISSION.

BY PRESIDENT JAMES G. DUFFIN, OF THE SOUTHWESTERN STATES MISSION.

THE Southwestern States mission, with headquarters at 1405 Locust Street, Kansas City, Mo., is one of the seven missions organized in the United States, under the authority of God, for the dissemination of the principles of the Gospel of Jesus Christ. From the small beginning of a few Elders under the presidency of Elder George Teasdale, of the quorum of the Twelve Apostles, laboring in Indian territory, it has grown under successive presidents until it now has a force of one hundred and twenty missionaries and embraces the states of Kansas, Missouri, Arkansas, Texas, Louisiana; Indian and Oklahoma territories, an area of country covering one-sixth of the United States with a population of between twelve and fourteen millions of people.

Within the borders of this mission every variety of climate, soil and vegetable growth known to the Mississippi valley is found. Rice, cotton, sugar, manufactured from sugar cane, all the grains, and every variety of fruit and vegetable are produced in the richest abundance. Texas, alone, produces one-third of the cotton in the United States, and one-fourth of the world's supply; the wheat fields of Kansas yield more than ninety million bushels, Louisiana furnishes nearly a quarter of a billion pounds of sugar annually, and from the extensive forests covering portions of these states tens of millions of feet of lumber are manufactured annually. Coal, iron, lead and zinc are the principal minerals, and extensive oil fields have been opened in Kansas and Texas.

The population of these states is made up largely, of people from every

state in the Union and from many of the foreign nations. Located as they are in the great middle belt of states they partake of the broad liberality of the West and the warm hospitality of the South. Among such a people we should look for our Elders to receive good treatment. Such, indeed, is the case. Persecution is rare, and, were it not for the Pharisaical venom of so-called ministers of the lowly Nazarene, mob violence would be unknown.

Laboring among such a people we naturally have strong desires to use to the best advantage the means provided to bring before them the principles of eternal life. Through the system we have established, practically all our force is engaged in active missionary work. We have no local conference headquarters. These have been discontinued and the Elders who formerly were kept at these places are now among the people doing active service. There are conference records to be kept, history to be recorded, and mail to be forwarded to the Elders in their fields of labor, which is now done for all the conferences by two experienced Elders, having their office in the mission building.

Each conference, of which there are eight in the mission, is presided over by a president and counselor, the latter also acting in the capacity of conference superintendent of Sunday schools. The president of the conference has general supervision of all the work in his conference, the superintendent of Sunday schools of the Sunday school work. Together they are expected to visit all the Elders at least twice between each semi-annual conference held in the mission, and as many of the Saints and investigators as time will permit. During these visits they go with the Elders among the people, observe their work, encourage them in the faithful performance of their duties, assist them in their studies, and make suggestions for improvement. Weekly, the conference president receives statistical and written reports from the Elders laboring under his direction and every two weeks writes them a letter of encouragement and instruction. Each month he writes the history of the conference, which is sent to the conference secretaries for recording.

We have endeavored to impress upon our missionaries the importance of making the standard works of the Church—not only the Bible, but the Doctrine and Covenants, Book of Mormon, and Pearl of Great Price—the foundation of their studies and of using them freely in their teaching, both public and private. When this course is followed the Elders get a clear understanding of the Gospel, speak with directness and power that comes through knowledge gained at first hand, have a deeper love for their work, and will gain stronger testimonies of the divine mission of those whom God has chosen to lead His people.

Ninety per cent. of the Elders in this mission labor without "purse or scrip." Traveling in this way they get among the people, eat at their tables, converse with them upon the Gospel, sing the songs of Zion at their firesides, pray with their families, and leave with them books and tracts treating upon the principles of eternal life. In the revelation directing the manner of preaching the Gospel and building up the Church in the world, precious promises are made to those who labor according to the instructions contained therein. These have been fulfilled, literally, in the experience of hundreds of young men who have filled missions in the Southwestern States.

Our Relief societies, Mutual Improvement associations and Sunday schools are exerting a good influence among the people. The Improvement associations are following the course outlined in the manual, and the Sunday schools, as nearly as their circumstances will permit, the plans of the Union Board. Through the cottage Sunday schools we are enabled to reach a great many who have never known what it is to belong to one of these organizations.

In a small way we are beginning to organize colonies in two of the states of the mission, the largest of which is at Kelsey, Upshur county, Texas. Here, in November, 1902, the location for a town site of thirty-six lots was decided upon. The next month a surveyor was employed to survey and plat the town according to the plan. Within a few months the original thirty-six lots were purchased by members of the Church, and two additions to the town have been laid out. The Saints have also secured over one thousand two hundred acres of farming and timber lands. The membership of this colony now numbers between two and three hundred souls. They have a good day school with two teachers, and an enrollment of between eighty and ninety pupils, Sunday school, Mutal Improvement association, and a complete branch organization. Fourteen miles west of Leavenworth, the place from which the Mormon Battalion started on their famous march, another branch has been organized and colony started, with a membership of between fifty and sixty. Their beautiful meeting-house was built and paid for with but little assistance outside the branch. They have a Relief society, Sunday school, and Mutual Improvement association in good working condition.

The mission has published, during the past three years, one million and sixty-two thousand tracts, twenty thousand "Voice of Warning" and ten thousand copies of the Book of Mormon. In getting out this large edition of the Book of Mormon the Elders furnished one thousand two hundred dollars toward its publication.

THE LORD'S DAY.

Seventh-day Adventists constitute a religious sect whose chief characteristics are that they believe in the personal and glorious coming of the Lord Jesus Christ; and that the holy day of worship appointed of God is the seventh day of the week instead of the first. Hence their name—Seventh-day Adventists.

Owing to the fact that modern Christians deny the continuation of revelation after the days of the Apostles, and as they cannot point to any direct revelation, or positive apostolic institution in the New Testament by which the first day of the week was substituted for the old Jewish Sabbath, the seventh day, which Jesus during His lifetime honored by observing, the Adventists have other Christians at somewhat of a disadvantage in this controversy. The Elders of the Church of Jesus Christ of Latter-day Saints, however, need not be embarrassed by the arguments of Adventists, since the Church of Christ in this last dispensation has the warrant of God's word, by the direct revelation, for keeping holy the Lord's day, that is, the first day of the week, as a day of public worship and thanksgiving, a holy Sabbath unto the Lord. It is not our intention, however, to avoid a discussion of the question by thus placing

it on entirely new ground, and making the success of the issue depend upon one's ability to make it clear that God has given such a revelation, although that is a position that can be consistently taken by our Elders. But we desire to point out the evidence we have (1) from the New Testament and (2) from the practice of the early Christian Church, for observing the first day of the week as a day of public worship, sanctified and set apart as the Lord's day. By doing so we shall be able to show, at least, that there is a very strong probability that the change from the seventh to the first day of the week was made by the Lord Jesus Christ Himself, after His resurrection; that it was perpetuated by His Apostles and the early Christian Church; and then, in conclusion, shall cite the revelation referred to which, to the Latter-day Saints, changes this "probability" into fact and confirms with divine sanction our custom of worshiping on the first day of the week. By pursuing this course we shall draw the strong probability to be derived from the Scriptures and the practice of the early church to the support of the revelation referred to, while the revelation, as already indicated, will transform the "probability" of the New Testament Scriptures into positive fact.

We begin with the arguments to be derived from the New Testament:

It is related in John's Gospel that on "the first day of the week," Mary Magdalene, early in the morning, met the Lord Jesus, after His resurrection, and conversed with him. This she told the disciples. "Then the same evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in their midst and saith unto them, Peace be unto you. . . . As my Father hath sent me, even so send I you. And when he had said this he breathed on them and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John xx: 19-23).

Thomas, of the Twelve, was not present at this meeting, nor would he believe the account delivered to him of it by his fellow apostles, but declared he must see the print of the nails in the Master's hands, and thrust his hands into His sides before he could believe. "And after eight days," which of course brings us to the first day of the week, "again his disciples were within and Thomas with them; and then came Jesus, the door being shut, and stood in the midst, and said, peace be unto you" (John xx: 26). He then dispelled the doubts of Thomas, and did many other things which are not written.

Let this much be held in mind from the above: Jesus arose from the dead on the first day of the week and appeared to His disciples when they were assembled together. Then, "after eight days," which brings us again to the first day of the week, His disciples were again assembled, and He appeared unto them. We have no account of His appearing to any one in the interval, a significant fact; and one which makes it easy to believe that the second meeting on the first day of the week was appointed by the Lord Himself, and since all that He did on this and other occasions was not written (John xx: 30, and xxi: 25), it is not impossible, nor even improbable, that He then sanctified this day, and appointed it as a holy day, to be observed as sacred by His followers. This view is sustained by the continued practice of the apostles meeting on the first day of the week.

It is a significant fact that the day of Pentecost, upon which day the apostles received their spiritual endowment by the outpouring of the Holy Ghost, "that year fell on the first day of the week." "And when the day of Pentecost was fully come, they *were all with one accord in one place*" (Acts ii: 1). They received the outpouring of the Holy Ghost, and publicly preached the Gospel and administered baptism. This assembling together on the first day of the week was doubtless in continuation of that new order of things with respect to the Sabbath which Jesus had ordained.

Many years after Pentecost, in giving the account of Paul's journey from Phillipi to Troas, the writer of the Acts of the Apostles says that the journey was accomplished in five days; and at Troas the Apostolic party abode seven days; "and upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight" (Acts xx: 4-7).

Again: Paul sends the following instructions to the Saints at Corinth, and it is to be seen from the passage itself that he had given the same instructions to the churches of Galatia: "now, concerning the collections for the Saints, as I have given order to the churches of Galatia, even so do ye. *Upon the first day of the week* let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come" (I. Cor. xvi: 1, 2).

These passages prove very clearly that the custom of meeting together for acts of public worship and the preaching of the Gospel was firmly established in Apostolic times, and since that is the case it doubtless was ordered by Messiah's own appointment. Within the lifetime of the last of the apostles, too, this Christian Sabbath had received its name—"the Lord's day." John's statement—"I was in the spirit on the Lord's day, and heard behind me a great voice," etc., can have reference to no other thing than the fact that on the first day of the week which had come to be known by them as "the Lord's day," John was in the spirit. "The general consent, both of Christian antiquity and modern divines, has referred it to be the weekly festival of our Lord's resurrection, and identified it with the 'first day of the week,' on which He rose; with the Patristical 'eighth day,' or day which is both the first and the eighth; in fact with the '*Solis Dies*,' or 'Sunday' of every age of the church."

Following is the argument of a very respectable authority upon these New Testament passages, and it seems to us decidedly strong: "As the death of Christ made atonement for sin and symbolized the death of His Church to the world, so did His resurrection mark the beginning of a new spiritual life, or, in the words of Paul, 'a new creation in Christ Jesus.' This new creation was the higher renewal of that first one which sin had marred; and therefore we find the disciples, from that very day, celebrating the first day of the week as the Christian Sabbath, the Lord's day, on which He met for worship and fellowship. These assemblies began on that very evening when the risen Lord entered the chamber where the eleven apostles had met with doors shut for fear of the Jews, saluted them with the blessing of peace, showed them His wounded body, and ate bread with them; and then breathing His spirit upon them He repeated their commission, to preach the Gospel to every creature, and to baptize all believers, conferred on them the power to work miracles

and gave them the authority of remitting and retaining sins. Such was the first meeting of the apostolic church on the first Lord's day. And after eight days again His disciples were within, the doors being shut as before, when Jesus stood again in their midst, with the salutation of 'peace,' and satisfied the doubts of Thomas, with the tangible proof of His resurrection."

The same authority continues the argument in a footnote thus: "The meetings of the disciples on each eighth day have more force as an argument from the very fact of their being only incidentally recorded. The correspondence of the interval with the week, and the distinction of the day from the old Sabbath, are facts which admit of no other explanation; and all doubt is removed by Paul's plain allusion to the meetings of the disciples on the first day of the week, and by the testimony of heathen as well as of Christian writers to the practice from the earliest age of the church. John, in mentioning the day as a season of spiritual ecstacy, in which Christ appeared to him and showed him the worship of the heavenly temple, expressly calls it by the name which it has always borne in the Church, 'the Lord's day.'"

These arguments may be further strengthened by the following considerations: When the Jews were stickling for a very strict observance of the old Sabbath, Jesus with some spirit replied that "the Sabbath was made for man and not man for the Sabbath." And furthermore gave them to understand that "the Son of Man is Lord also of the Sabbath" (Mark ii: 27, 28). It follows then that since Jesus is Lord of the Sabbath, it would clearly be within the province of His authority to change the old Mosaic institution of the Sabbath if He so elected. Paul in his day said: "If any man be in Christ he is a new creature; old things are passed away; behold all things have become new" (II. Cor. v: 17). Again, in his letter to the Ephesians, the apostle represents Christ as "having abolished in his flesh the enmity, even the law of commandments in ordinances." And again in his letter to the Colossians: "And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that war against us, which was contrary to us, and took it out of the way, nailing it to the cross. . . . Let no man, therefore, judge you in meat or drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come" (Col. ii: 13-17).

From this it is clear that many things in the law of Moses being fulfilled in Christ were done away, or changed to conform to the law of the Gospel; and to say the very least of the argument set forth up to this point, it is very probable that the Sabbath was among those things so changed.

[TO BE CONTINUED].

TESTIMONY OF A NON-MORMON.

In the hearing before the House Committee on Territories in relation to the bill for the admission of Arizona and New Mexico, the following statement was made by Hon. J. F. Wilson, a non-Mormon:

"It has been said that we are Mormon ridden in Arizona, and that the Mormon people are dangerous to society. The farther away people are from these people the more they seem to know about them. You find a lot of people

who have never crossed the Mississippi river, who have never inhaled Western air, who have never seen a Mormon settlement, or who have never seen a community of the Mormon people, and they think that the name indicates what they charge, and that therefore they rise up on a far-fetched presumption and through partisan feeling and dogmatism, and make the charges without knowing whether they are true or false.

"For eighteen years I have been in every settlement among them and have yet to see any signs of polygamy, and I looked for it with a good deal of interest when I first went there, with the intention of prosecuting it, but when I learned those people, I learned them to be as true Americans as live under the sun. I know that is a fact. When the time came that tried men's nerves and their hearts, when the long roll was sounded and the battle flag was raised in 1898, they rushed to their country's aid as quickly as the nerviest of men.

"They are people who attend strictly to their own business, they stay at home, they till the soil, they worship God according to the dictates of their own conscience, they pay their debts, and tell the truth. They send legislators to our legislature and never have I yet seen, nay, for the first time I have to see, a time come when there was legislation pending for the elevation of the moral mind, that was for the education of the young, the promotion of the morals of the country, but what they were for it to a man. And I have for the first time to see an effort to enact a law that might reflect against the morals of the country or against the elevation of the young mind, but what they were opposed to it to a man. These things, gentlemen, I know to be true. They have their schools, more numerous than any other people in the Territory, and they have children and they send them to school and they adopt rules of school government.

"These are the people that we hear these statements concerning—made by people who live thousands of miles from them and who only know them through the writings of individuals, which are written for a purpose, perhaps mercenary. About twenty years ago I spent about two weeks in Utah and I never saw a more sober, more laborious, more honest, debt paying, industrious people than I see in the Mormons.

"In Arizona the Mormons do not live in communities. Everybody lives together, but they preponderate the great valley of the Graham. But you go into the town of Safford, in Graham county, where the population of the town is perhaps 3,000, and you will find about 1,000 of what we call Gentiles as a matter of distinction, and the balance are Mormons. They have no trouble; they neighbor with each other just like other men.

"I want to say, Mr. Chairman, and gentlemen of the committee, that I have reached my conclusion about the Mormon people because I could not help myself. I did not want to. I believed the other way. I was as thin skinned as some of these people who are here in the East howling against them; but since I have known the reverse of what I first thought about them to be true, I must admit it. I have found in favor of those people the facts I have stated, and these are the reasons I have for defending them here and elsewhere, and I shall do it though the sun shall shut off its light."

WANT of care does us more damage than the want of knowledge.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 17, 1904.

EDITORIAL.

GOSPEL PRINCIPLES ERADICATE SELFISHNESS.

I ONCE heard the late President Lorenzo Snow say that if a man succeeded in overcoming every selfish propensity in his nature that he would have accomplished a very great work, in fact, one of the greatest that he could possibly accomplish.

In studying the Gospel and its teachings every person must be struck very forcibly with the fact that its requirements are of a nature which, if put into practice, will be calculated to develop the highest standard of manhood. It will be admitted, without argument, that the ruling passions of man are ambition and selfishness, and the effort to gratify them causes the majority of the sufferings to which the race is subject, and leads him to disregard the rights of his fellowman and his obligations to him.

The two greatest of the commandments given to us by our Savior are to serve the Lord with all our might, mind and strength, and to love our neighbor as ourselves. No man can possibly gratify the passions of ambition and selfishness and at the same time follow these commandments given by our Savior. Ambition and selfishness are not attributes in man's character which are pleasing in the sight of the Lord, and which He wishes us to devote our time in developing. On the contrary it is pleasing to Him to have us overcome these propensities, as their cultivation will lead us farther and farther from Him and will rob us of the ability to become like unto Him. I am inclined to think that we can place selfishness ahead of ambition and say that it is the incentive to a majority of the mean things which men do in order to gratify their ambition. As shown in history we find that man, to gratify this ambition, has been guilty of murder; yes, many times, even of wholesale murder.

It is conceded by all who have taken the time to study in any degree, whatever, the plan of life and salvation and the principles of the Gospel of Jesus Christ, on which life and salvation are based, that their object is to develop man so that he will become sufficiently perfected to be worthy to dwell in the presence of our Father in heaven. This can never be accomplished by allowing his natural disposition, wherever it teaches the love of self, to be his guide in life.

A beautiful flower garden is never seen where weeds are not checked in

their growth. If man wishes to prepare himself to dwell with his Father in heaven the weeds of his disposition must be rooted up. God knowing what is necessary to perfect man so that he can come and dwell with Him has given laws and ordinances whereby man can become like unto Himself, but to become Godlike man must live according to the teachings of our Father in heaven.

What effect has the daily use of the large hammer upon the arm of the blacksmith? To develop and make it strong. What effect have the financial laws of the Gospel upon the heart and soul of a selfish man? To make him generous. God loves a generous giver. A compliance with His laws has the effect of making a man beloved of Him. To be cured of a disposition which, if gratified, will bring sorrow for our fellows and perhaps lead us to commit crime, and thus bring about an eternal separation from the Lord, and by such a cure to become beloved of our Father in heaven, is certainly a "consummation devoutly to be wished."

The principles of the Gospel faithfully followed will not fail to bring this happy result. Not only will they place man in a position to be beloved of the Lord, but he will also have the love of his fellow man. All men naturally love those who are generous and who take an interest in the advancement of their fellows, and who are not of the contemptible class represented by the prayer, "O Lord, bless me and my wife, my son John, his wife, us four and no more."

The object of life is to save ourselves and our brothers and sisters—God is the Father of us all—so that we can go back and dwell forever with Him and His Son, Jesus Christ. The business of the adversary of men's souls is to prevent this from happening. Every principle of the Gospel has been revealed to us for our individual advancement, and for our individual perfection, but it is the business of the devil to blind men's eyes to these facts. It is a strange thing that in religious matters, when a saving principle is advanced mankind as a rule act as if, were they to accept the same, they would be bestowing a great favor on those who declare to them these saving principles. In none of the ordinary affairs of life would this rule be followed. No man who is presented with a fine house, or a fine horse, or anything else ever thinks that by accepting it he is doing a favor to the one who bestows it, but when the Elder comes along and offers to man the beautiful and perfect house of the Gospel of Jesus Christ and invites him to come and dwell in it free of charge, then it is that there is a feeling, with the great majority, not to accept the invitation. Should the invitation however, be accepted, no man can dwell in this house of the Gospel for any length of time unless he lives the life of a Saint. Additional light and knowledge have come to him and he must live a life worthy of these or be under condemnation.

All of the principles of the Gospel have been revealed from heaven for the individual advancement of God's children, but we wish to call particular attention to the financial obligations imposed on the Saints, by obeying which ambition and selfishness will be completely eradicated from our natures. If a man is not doing right the Lord does not come down from heaven and walk up to him and strike him on the side of the head and tell him to change his course of life; neither does He throw knowledge into a man's head; but

He reveals His mind and will from time to time, and He gives us commandments that are all sufficient to make us perfect, if obeyed so that we can in very deed become like unto Him.

"Know this, that every soul is free,
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

"He'll call, persuade, direct aright—
Bless him with wisdom, love and light—
In nameless ways be good and kind,
But never force the human mind."

We must never lose sight of this fact, or we may make a failure of our life's labor.

The greatest miser on earth would be very happy to exchange a million dollars for a sum double that amount. A man who has found a gold mine and is absolutely sure of its great wealth, does not hesitate to make some sacrifices in order to get the gold out of the mine. The man who has found the way to secure the Pearl of Great Price—life eternal, the greatest of God's gifts to man—must be willing to make sacrifices or he will never obtain the "Pearl." When a man secures a personal testimony of the divinity of the Gospel, and knows for himself that he has found the one way to get back to the presence of His Father in heaven, he may be an extremely selfish man, but to secure the greater prize he will willingly sacrifice the lesser. It will be an impossibility for him to remain selfish if he does all that will be required of him financially in the Gospel. Tithing—that immense tax in the eyes of the world—a payment of ten per cent. of all that he makes, will come first, then fast day donations, Temple offerings, and money for the erection of Temples, Ward and Stake academies, Ward and Stake meeting houses, money to aid missionaries while away, also their families during the missionaries' absence, and money to go on a mission or perhaps several of them himself. No matter how selfish he may have been when he joined the Church, or how much his heart may have been set on the things of this world, if he shall do his full duty he will become a generous man, in spite of himself, and his heart will eventually be set on the building up of the Church of Christ on the earth. He will find that his treasures are in the Church, and "where a man's treasure is there will his heart be also."

The United Order is the ultimate result of the gradual development of the Saints. We will yet become able, provided we continue faithful in the things that require our attention to-day, to love our neighbor as ourselves in very deed. I, for one, will rejoice when the day comes that class distinction among Latter-day Saints will have been done away and we will be one in fact and of a truth. When that time comes there is sure to be a dawning of a brighter and more glorious day for God's people than has ever yet come to them. God desires it and has given us laws, the obeying of which will kill personal ambition and selfishness, and make the love of Him and our fellow-man the joy of our lives. May He aid us to soon arrive at this glorious position.

HEBER J. GRANT.

THE headquarters of the Liverpool conference have been moved to 13 London Road, Blackburn.

THE Liverpool office is in receipt of a fine Smith Premier typewriter, with the compliments of B. F. Grant, Esq., of Salt Lake City.

BY invitation of the German General Educational committee, Governor Heber M. Wells, of Utah, has appointed Hugh J. Cannon, Levi E. Young and Winslow Farr Smith delegates to the first international congress on school hygiene, to be held at Nuremberg, Germany, April 9, next.

PRESIDENT HUGH J. CANNON, of the German mission, has been chosen president of the Liberty stake of Zion, which is one of the four new stakes recently created from the Salt Lake stake. His counselors are Arnold H. Schulthess, formerly president of the German mission, and Philip S. Maycock, formerly in charge of the Turkish mission.

ARRIVALS.—The following Elders arrived in Liverpool ex s.s. *Cretic*, Sunday, March 13th, 1904: For Great Britain—George J. Haslam and Robert L. Bradshaw, Wellsville; George W. Wright, Franklin, Idaho; William S. Willes, Heber. For Scandinavia—Joseph G. Nielson, Manti; Martin Wilford Poulson, Pleasant Grove; Hans M. Gabrielson, Jr., Logan; John S. Johnson, Wilson. For Germany—Asahel D. Blanchard, Logan; Willard H. Parker, Wellsville; Wilford W. Boren, Wallsburg. For Netherlands—Reindert Schouten, Ogden; Abraham Dalebout, Salt Lake City. For Switzerland—Orson N. Bangerter, East Bountiful.

APPOINTMENTS.—The Elders who arrived in Liverpool on March 13th, 1904, have been assigned to labor as follows: George J. Haslam, Sheffield; George W. Wright, Nottingham; William S. Willes and Robert L. Bradshaw, Liverpool.

TRANSFER.—Elder E. Le Roy Harrison, of the Grimsby conference, has been transferred to the London conference.

RELEASE.—Elder George Marshall, Jr., of the Norwich conference, is honorably released to return home at his pleasure.

A DISTRICT MEETING of the South Shields branch, Newcastle conference, will be held in the Latter-day Saints' hall, 8 Victoria Terrace, Fowler Street, South Shields, on Sunday, April 3rd, 1904. Services commence at 10:30 a.m., and 2:30 and 6 p.m.

THE semi-annual Grimsby conference will be held in the Lecture Hall, Kingston Square, Hull, on Sunday next. Services at 2:30 and 6:30 p.m.

THE books that charm us in our youth recall the delight ever afterwards, we are hardly persuaded there are any like them, any deserving equally our affection. Fortunate if the best fall in our way during this susceptible and forming period of our lives.—ALCOTT.

NOTES FROM THE MISSION FIELD.

THE Saints of the Dublin branch have secured a permanent meeting place at 45, Sackville street. Reports from this branch are very gratifying. A large proportion of the members are Germans, and they take great interest in the work. Several baptisms are expected in the immediate future.

A LETTER from President Levi E. Young, of the Swiss mission, says: "I have just returned from the Berne conference, where we have had a very fine time. I have never attended better meetings in all my life before, and the Lord was with us every moment. The Elders are in good spirits, and every one has a testimony and is trying to live the Gospel."

WRITING from Claremont, eight miles from Cape Colony, South Africa, under date of February 24th, Elder Warren H. Lyon says: "We had ten investigators present at last Sunday evening's meeting. They were an excellent class of people, and one bore his testimony to the truth of our teachings.' All of the Elders in South Africa are rejoicing in their work and in the prospects for future success.

IN his report of the German mission for the month of February, President Cannon says: "During the month we distributed in the German mission, 17,097 tracts, 313 books, visited 8,299 stranger's houses, held 3,814 Gospel conversations, and baptized five people. Since my last report, two men have been banished from the Dutchy of Baden, and papers against four men have been issued in Saxony. The officials, however, had succeeded in serving only one paper. These are the first banishments from either of these provinces."

A DISTRICT MEETING of the North Walsham branch, Norwich conference, was held last week at the cottage of Brother James Loads. President Harris and Elders Bennett and Boyce were present. The house was well filled with Saints and investigators and an excellent spirit prevailed. Brother and Sister Loads first opened their doors for the preaching of the Gospel on December 21st, 1902, since which time the Elders have had many opportunities of proclaiming the truth in their home. Surely the blessings of the Lord will follow those who so generously aid in spreading the Gospel message.

THE fine weather is enabling the London missionaries to increase the number of street meetings. The conference is enjoying an era of free advertising, which is a good thing for attendance at meetings, although it does produce opposition in the outdoor work. Brother George Ellis, who has for so many years presided over the London branch, and who is known to almost every Elder who has labored in southern England during the past forty years, is reported seriously ill. His many friends pray for his speedy recovery to health and strength. The address of the place of meeting of the Stratford branch has been changed to 84, Romford Road, Stratford, E.

TWO successful district meetings were held at Union Hall, Stourbridge, on

March 13th. President William O. Creer, of Birmingham conference, was present, as well as Elders Joseph H. Cutler and William H. Howard. Through the efforts of the Elders and the courtesy of the editor of the local paper, a splendid attendance was secured, especially at the evening meeting, where about two hundred persons, three-fourths of whom were non-members, were present. There was a rich out-pouring of the Holy Spirit, and much interest was aroused. The Elders have been laboring in this district for about a year; friends have been raised up for them and the prospects for the spread of truth are brighter now than ever before.

THE MANCHESTER CONFERENCE.

THE Saints and friends of the Manchester district met in Semi-annual conference in the Co-operative Hall, Ellesmere Street, Leigh, Sunday, March 13th, 1904.

On the previous day President Grant met with the traveling Elders in Council meeting and gave them valuable instructions. In the evening the Elders were given a tea and social, in the Good Templar's Hall, by the Saints of Leigh.

At the Sunday services there was a good representation of Saints, as well as a number of friends and investigators, who enjoyed the remarks and the counsel given by the speakers. President Heber J. Grant of the European mission was present, and President Heber J. Burgon, of the Irish conference, was a visitor. The opening address of welcome was given by President John W. Saunders, who presented the names of the authorities to be sustained. The statistical report for the five months ending February 29th, 1904, showed eight organized branches in which there is a total membership of 325. There were 26 baptisms during that time.

Brief remarks were made by Elders Armatage and Manwaring; after which President Grant spoke on the Word of Wisdom in all things, "Do not adhere strictly to one principle and overlook others." By illustrations he showed the inconsistency in the doctrine of salvation by belief alone. "Build a better house, the house of the Gospel, for those whom you meet, but never ridicule or tear down that structure they now have; but show them with the voice of friendship a better dwelling. We can not find fault and ridicule others and expect to retain their friendship."

The time at the afternoon meeting was almost entirely occupied by the traveling Elders, who bore strong testimonies as to the divinity of the work in which they were engaged, and gave good counsel to the Saints. The speakers were Elders Birchall, Bosworth, Gibson, Crawshaw, Kimball and Folsom. President Grant very briefly referred to the sacrifice of the Saints in sending over sixteen hundred missionaries into the world without hope of earthly reward to tell them of the restoration of the Gospel of peace. This fact should be a testimony to the people that there is something in the message they bear. President Grant was the first speaker in the evening. He said that he rejoiced that the reputation of the Latter-day Saints is not their character. "The life of a Latter-day Saint is not one of ease and pleasure." He said the prophecy of Joseph Smith concerning the persecution and final

establishment of the Saints in the Rocky Mountains was literally fulfilled. He very emphatically testified that the gifts and blessings that characterized the former day Saints are now with the Saints of to-day; gave an account of personal experience and bore an earnest testimony to the divinity of this Latter-day work.

President Burgon, quoting Mark xvi: 17-18, added his testimony that these gifts now exist among the Saints, giving account of healings in Ireland. Elder Rogerson bore a faithful testimony that this work was of the Lord, as did also Elder Mathews. President Saunders cited Scripture to show that the atonement of Christ was essential to life and salvation; that it was infinite, and the foundation of all our faith. One lesson of life was, when authorized, to learn to do for others what they cannot do for themselves.

GEORGE S. SMITH, Clerk of Conference.

A NEW MISSION HOUSE.

ON Sunday last the new mission house of the Colorado mission, situated on the southeast corner of South Water street and West Sixth avenue, Denver, was dedicated. The ground for the erection of the new building was broken August 24th, 1903, and it was ready for occupancy on December 1st. The property to date has cost a little over $7,000. This amount, which is liquidated, has been largely raised by the generous contributions of friends in Zion, Colorado and elsewhere.

The mission house is forty-five by forty-two feet, is two stories high and is built of red pressed brick. It contains a basement under one half of the house. On the first floor is an auditorium with a seating capacity of about two hundred. There are four other rooms on this floor used for Sunday school and mission work. On the second floor are nine rooms used for living apartments for the missionaries. The whole is warmed by a hot air system and is lighted by gas and electricity, provided with hot and cold water, sewer connections, etc.

OUR AMUSEMENTS.

BY PRESIDENT JOSEPH F. SMITH IN THE "JUVENILE INSTRUCTOR."

THE character and variety of our amusements have so much to do with the welfare and character of our young people that they should be guarded with the utmost jealousy for the preservation of the morals and stamina of the youth of Zion.

In the first place, they should not be excessive; and young people should be discouraged from giving themselves up to the spirit and frivolity of excessive mirth. No Latter-day Saint needs to be told that two or three dances a week for his children are out of all sense of reason. Too frequent dances are not only injurious to stability of character, but they are highly detrimental to good health; and wherever possible other amusements than the ball room should be introduced into the lives of our young people. They should be

trained to appreciate more and more amusements of a social and intellectual character. Home parties, concerts that develop the talents of youth, and public amusements that bring together both young and old are preferable to the excessive practice of dancing.

In the second place, our amusements should be consistent with our religious professions, and be entered into in the spirit of fraternity and religious devotion. In too many instances the ball room is devoid of our supplication for divine protection. Our dancing should be, as far as possible, under the supervision of some Church organization, and we should be scrupulously careful to open the dance by prayer. It is sometimes objected that when the dance is epened there are so few present that the benefits of prayerful devotion at the opening of the ball are lost to the great majority. This objection is easily removed by fixing an hour in the evening for the opening prayer when nearly all are present; and it may be proper under such circumstances for the few who come early to indulge in the dance for a half hour before the prayer is offered; but punctuality should always be urged. The question of amusements is one of such far-reaching importance to the welfare of the Saints that the presiding authorities of every ward should give it their most careful attention and consideration.

In the third place, our amusements should interfere as little as possible with the work of the school room. It is very desirable that the early education of our young people should be carried on with as little interruption as possible; and frequent dances during the school season are detrimental both to the body and to the mind.

Lastly, it is to be feared that in many homes, parents abandon all regulation respecting the amusement of their children, and set them adrift to find their fun wherever and whenever they can. Parents should never lose control of the amusements of their children during their tender years, and should be scrupulously careful about the companionship of their young people in places of amusement.

Perhaps nowhere is evil companionship so pernicious and lasting in its influence as that which is formed in pleasurable pastimes. It very frequently happens that young people whose influence is not uplifting are given to a sporting and hilarious life. They can so easily entertain as to make themselves very congenial to others, and thus the unhappy and immoral condition of their own lives are secretly and unconsciously inoculated into the lives of others. The gay boy or the gay girl may be very desirable fun makers, but most unfortunate companions. The Saints should be moderate and avoid excesses, being wise and prudent and prayerful in providing the proper pastime and training for their children.

It would not seem a difficult task to convince young men that the tobacco habit is very injurious to them; and yet, the fact that so many are guilty of this practice would indicate that large numbers are not thus convinced, or they would not so grossly violate their convictions of right. The fact, exists, nevertheless, that the tendency to evil is so strong, and the force of character in man so lacking, that human beings rush madly down the road to ruin quite conscious of being on that road. The world of men recognizes, by the testi-

mony of human experience, the demonstrations of science, and teachings of learned men, that the tobacco habit is a great evil. In addition, Latter-day Saints are taught of God, by direct revelation, that tobacco, strong and hot drinks, and excessive use of animal food, are not good for man. Tobacco, the Lord says, "is not good for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill."—ELDER M. F. COWLEY, in the *Improvement Era.*

ZION STANDS WITH HILLS SURROUNDED.

Zion stands with hills surrounded—
Zion, kept by power divine;
All her foes shall be confounded,
Though the world in arms combine;
Happy Zion,
What a favored lot is thine!

Every human tie may perish,
Friend to friend unfaithful prove,
Mothers cease their own to cherish,
Heaven and earth at last remove;
But no changes
Can attend Jehovah's love.

In the furnace God may prove thee,
Thence to bring thee forth more bright,
But can never cease to love thee,
Thou art precious in His sight;
God is with thee—
Thou shalt triumph in His might.

SELECTED.

DIED.

JAYNE.—At Abersychan, March 4th, 1904, Sister Ann Jayne, aged 70 years. Funeral services were conducted by Elder David W. Davis; interment at Machen churchyard. Sister Jayne lived and died a faithful Latter-day Saint.

GOSS.—At Northampton, Albert Reginald, infant son of Arthur and Annie Goss; born November 10th, 1903, died March 6th, 1904.

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